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# Imprimatur.

Feb. 13. 1689.

*Carolus Alston, R. P. D.  
Hen. Episc. Lond. à  
sacris.*

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W.W. 7.8.8

# Protestant Certainty:

Or, A Short

# T R E A T I S E

Shewing how a

# P R O T E S T A N T

May be well Assured of the

# A R T I C L E S

O F H I S

# F A I T H.

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Let every Man be fully Assured in his own Mind,  
Rom. 14. 5.

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L O N D O N ,

Printed for Henry Mortlock, at the *Phœnix* in St. Pauls Church-yard, and at the *White-Hart* in *Westminster-Hall*, 1689.

Book 9, Session 10/26/39 (nd)

REVIEW

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(1)

Protestant Certainty :  
Or, a short  
TREATISE,  
Shewing how a  
PROTESTANT  
May be assured of the  
Articles of his FAITH.

A Lthough I doubt not but every real Christian is well perswaded in his own Mind of the Truth of that Evangelical Doctrine, taught by our Blessed Saviour and his Holy Apostles, which is indispensably to be believed in order to his Salvation : Yet seeing that in these times there is abroad so great a paroxysm, and fermentation of Dispute about the Certainty of Faith, and the means whereby it may be attained ; and such endeavours used by some Men to unsettle us therein : It will be our Wisdom to recollect, and consider well of the Grounds, which we have gone upon, that we may be the better able to hold fast the form of sound of Words, that which is good, our Faith and Confidence, and our Profession of it without wavering unto the End.

B

(According

Frank P. Brown 10/26/39 (nd)

(2)

(According as we are Exhorted, 1. *Theff.* 5. 21. 2. *Tim.* 1. 13. *Heb.* 3. 6. 10. 23.) By firmness of Assent, and constancy of Profession, notwithstanding all the force and fraud, whereby we are, or may be assaulted.

And this the rather, because our Faith is *Precious*, and a *Treasure*, the keeping whereof is of infinite Concernment to our Souls, and because we have been forewarned by Christ and his Apostles, that there *should come Wolves in Sheeps Cloathing*; *false Prophets*, pretending infallible Revelation from God; *false Apostles*, pretending Mission, and Commission from Christ; *False Teachers*, bringing in privily damnable Heresies, Men of corrupt Minds, resisting the Truth, Reprobates concerning the Faith; and of this sort are they that creep into Houses and lead Captive silly Women, laden with Sins, led away with divers Lusts, ever learning, and never able to come unto the knowledg of the Truth. (*Matth.* 7. 15. *Cb.* 24. vers. 11, 24. 2. *Cor.* 11. 13. 2. *Pet.* 2. vers. 1, 2, 3. 2. *Tim.* 3. 6, 8.) Against such Men we have seen many worthy and learned Champions of the Truth enter the Lists, being raised up by God to be helpers of our Faith, and to contend earnestly for that Faith, which was once delivered unto the Saints. And although their Antagonists have used all the slights of cunning Wrestlers, stripping, and oiling themselves by superficial and slippery Representations (like *false Arms*) that their Adversaries might not know where to have them, where to assault them, or where to fasten their hold upon them, (and *Proteus like*) transforming themselves into all Shapes, that, if possible, they might twist themselves out of their Gripe and Grasp, yet have they been so effectually handled by them, that one would think, that were they capable of any impressions from truth, or shame, they would either have come over, or at least have given over before this time.

Both sides in making their appeals to the Readers do seem to allow us a judgment of discerning both the cause and their defence at least for our own private Safety and Satisfaction.

faction. But yet they will be understood with this difference: The one will allow you to use your Eyes, until you have chosen their Side; but then you must resign them, lest you should chance to see whether they lead you; but the other exhort you to keep your Eyes still in your Heads, and to make the best use of them you can, for your own satisfaction and security, that you are fairly dealt withal, and not betrayed into Error and Perdition: which is certainly the most ingenuous Method of the two, and most becoming a good Cause and a good Conscience.

The Doctrine of Christ and his Apostles, is that Faith which all Christians make Profession to believe; and they question not but it is the Word of God, and therefore infallibly true, seeing God is Truth it self, and cannot lye. But it is much Controvertyed, whether this Doctrine be all contained in the Holy Scriptures, or some of it transmitted to these times by oral Tradition, or by some other way.

And seeing we Protestants do profess that all the Articles of our present Faith are contained in the Holy Scriptures, as the Doctrine taught by Christ and his Holy Apostles; let us sit down, and calmly consider with our selves what assurance we have of these, and then come to take into consideration those other Articles, which are offered to us some other way. In both which Inquiries we may receive much Assistance from what hath been publicly offered to us by the Writings of excellent and Learned Men.

And I think if we can make out to ourselves but these two things, we shall have a good Certainty of the Truth of what we believe, as all may, who have the use of Reason, and will make use of it as they ought (believe) this sort of arguments (in ministering) are to prove every Law unto us. That the Holy Scriptures are the Word of God, revealed by him, and committed to Writing by the infallible Guidance of the Holy-Ghost; and contain-

**the Doctrine of Christ, his Holy Prophets and Apostles.**

2. That all the Articles of Faith which we Protestants do believe and profess, are recorded in the Holy Scriptures as taught by Christ, his Holy Prophets and Apostles; and there contained, either in express Words, or in Principle, from which they may be firmly deduced and concluded.

But before we come to consider these Particulars, I shall observe two or three things, for our more clear Proceeding, and distinguish,

1. Between the *kinds* of Certainty. There is a *Certainty of the thing, or Object*, which is here in the Doctrine believed, (or the *Fides qua creditur*) and consists in its immutable Truth, founded on God's Immutable Verity. There is also a *Certainty of the Person, or Subject*; which is the firmness of the assent given unto that certain Doctrine of Faith on cogent Arguments, and exists in the Person of him that Believes.

As for instance, That Jesus Christ came into the World to save Sinners, is a Truth certain in it self, even before we hear of it: But it is not certain unto us, till we do know it certainly to be true. This last is called *Subjective Certainty*, and this it is which we are now chiefly inquiring after.

2. Distinguish between this subjective Certainty (or the *Certainty of the Assent*) and the *Kind* of the Assent given. The Assent for its kind may be an Assent of divine Faith, caused by a divine Testimony; and yet this Faith will have more or less Certainty in it, according to the greater or les Certainty, which we have of the Divine Testimony, that the matter of it is true; and what God doth testify it.

3. We

3. We must distinguish also between the Certainty, or assurance given to another rational Man by discursive Argument, and that further Certainty which every faithful Soul hath particularly within it self. For the Arguments causing them, are differing, and shall be considered apart.

Now we assent unto all the Articles of our Faith by a Divine Faith, and this Faith is firm and *certain* subjective. But the Romanists pretend to give an infallible subjective Certainty of them, and so by out-bidding us, invite Men over into their Communion.

And it is to be considered, whether our subjective Certainty be sufficient for saving Faith, or an infallible subjective Certainty be required to it. As for our parts, we do not at all doubt, but that God will infallibly, in the event, bring all his Elect unto true Faith, and by it unto Salvation, though he do not make them all infallibly persuaded of it in this Life. A *Subjective* Certainty of what we believe, is sufficient for adhering unto Jesus Christ, and Obedience, the Fruit thereof, and for our own Comfort; and therefore to bring us to Salvation, without being infallibly certain *Subjective* of all the things which we do believe.

And one cannot readily give an account, why any Men should so covet to be *infallibly* certain of their Belief, and yet in the mean while take up and content themselves with a *conjectural* Certainty (or certainty of Hope only) concerning their own Salvation; unless it were, because it is the Interest of some Men to have others fully persuaded of their Doctrines (of Purgatory, Supererogation, Infallibility, &c.) that so they may lead them by a blind Belief and Obedience, to what they please; but to keep them in the mean while uncertain of their Salvation, that they may the more willingly take off their Masses, Merits, and Pardons, and such like Commodities, in barter for their Earthly Gold and Silver. But

But let us come now to consider the first Proposition, and how we are assured of it ; which is

*That the Holy Scriptures are the Word of God, revealed by Him, and committed to Writing by the infallible Guidance of the Holy-Ghost, and contain the Doctrine of Christ, and of his Holy Prophets, and Apostles.*

And that we may take our Rise a little backward : *That there is a God, and he infallible in Knowledge and Veracity; and that he Created Man after his own Image,* are Truths which the World hath been so long in quiet Possession of, that I think I may take them for granted, (at least for the present) and then it is a thing most agreeable to the Wisdom, Goodness, and Justice of God, to believe that (seeing God doth expect that Man should know, worship, and obey him, according as Man's dependence on him, and the Preparations which he hath laid in for it in the Fabrick and Furniture of his Nature do require) and it seems necessary that he should have made some sufficient Promulgation of his Will and Pleasure unto Man, as a perfect and certain Rule of his Faith and Practice ; according to which, he may take an account of him hereafter.

For which purpose, the natural Reason of Man in this corrupt Estate, is not a sufficient Rule ; as woful Experience teacheth, and therefore it was necessary that God should make some further Revelation of his Mind unto us, to clear up, and correct our natural Notions, and to discover what further he doth require us to believe and do in order to Salvation. And for the certainty of such Rule, it is very consentaneous to the Wisdom of God, in this shortness of Man's Life, and multitude of the Persons concerned, to commit such Rule to Writing, rather than to intrust it to the conveyance of oral Tradition ; which all just and wise Law-givers have found it necessary to decline. But however, a revealed Rule there must be, and there is nothing in the World, which can with

with any Reason or Probability lay claim to it, but only the Holy Scriptures, and this they do accordingly. For we often find them challenging to themselves this Prerogative : *Thus saith the Lord, and I the Lord have spoken it. Jesus answered and said; and he taught the People, saying; and all Scripture is given by divine Inspiration, Holy Men of God, spoke as they were moved by the Holy Ghost.* For tho' all the Books of Scripture were not then written when the Apostles wrote that ; yet all the necessary Articles of Faith were, and many more. Which claim, had it not been a true one, it would certainly have been the greatest Forgery, Usurpation, and Blasphemy, against God himself that is Imaginable; and then we might have rationally expected that the great and good God would have been so Jealous of his own Honour, and Man's Salvation, as in all this time, by some signal Act of his Providence to disown it, and discover the Imposture. But since he hath not done any such thing ; but on the contrary hath made it his Work by his wonderful Providence to maintain and preserve it for so many Hundreds of Years, and accompanied the Preaching of it for the Conversion of Souls unto himself, and the Reformation of the World of Mankind : What else can be thought, but that he thereby owns it to be his ? Certainly, such a Proof as this concerning any Man's Book, would be a violent Presumption that he were the true Author of it ; and he would be thought a very unreasonableness Man who should but call it into question. But we have greater Certainty than this for the Matters contained in the Holy Scriptures ; I mean the Heaviness of the Matter, the Majesty of the Stile, the Harmony of the Parts, the Consent of the several Writers, the design of the whole to lay Man low, and to advance God's Glory in Man's Salvation. These and such like Beams of divine Light are so agreeable to the Notion of God written in our Hearts, that both of them do plainly appear to have been written by the same Finger of God, and the one to confirm, explain, and perfect the other.

Which Heavenly Characters and claim have been owned and admitted, and the certainty of the Holy Scriptures being the Word of God, revealed by him, and penned by the infallible direction of the Holy Ghost, been thereupon believed and attested by all the Churches of Christ in all Ages (notwithstanding other differences that were, and are among them) unanimously, by so many wise, holy, and learned Men, in a matter which was of infinite concernment to them, to be well assured of; and wherein they could neither have any design nor opportunity of combining together, for the deceiving of others. Now this unanimous Testimony of the Church, although it be but a humane Testimony, and not infallible, yet being corroborated by the aforesaid Considerations, it is sufficient to give any reasonable Man a Satisfaction, and an assurance, that the Holy Scriptures were revealed by God, and penned by his infallible Guidance; as great as any other matter of Fact (and this is such) can at this distance by humane testimony be capable of; yea, and a far greater: For there is no Effect wrought by any Man, that can verge forth so many Rays from the nature of the Act, or thing done; pointing at, and singling out its Cause, and owning its Original, but that it might have been done by some other Man: So that I might fold up what hath been said into this form of Argument.

That which pretending to be revealed by God, and penned by his Assistance, hath been owned by his special Providence; and which having manifest Characters of Divinity shining in it, hath been owned, believed, and attested by all the Churches of Christ in all Ages as the Word of God, revealed by him, and penned by the infallible guidance of the Holy Ghost, and containing the Doctrine of Christ, and his Holy Prophets, and Apostles: That is the Word of God, revealed by him, and penned by the infallible Guidance of the Holy Ghost, and doth contain the Doctrine of Christ, and his Holy Prophets and Apostles.

But

But the Holy Scripture, pretending to be revealed by God, and penned by his Assistance, hath been owned by his special Providence, and having manifest Characters of Divinity shining in it, hath been owned, believed, and attested by all the Churches of Christ in all Ages, as the Word of God revealed by him, penned by the infallible Guidance of the Holy Ghost, and containing in it the Doctrine of Christ, and his Holy Prophets and Apostles.

Therefore the Holy Scripture is the Word of God, revealed by him, and penned by the infallible guidance of the Holy-Ghost, and doth contain in it the Doctrine of Christ and his Holy Prophets and Apostles.

And if all Men would be brought to have such a certainty as these Arguments are in themselves apt to produce in well disposed Minds ; they must needs think themselves under the highest obligations to provide for the Salvation of their Souls, by following the Directions prescribed in the Holy Scriptures in order thereunto.

And for the *number of Canonical Books* in Scripture, we have the like uniform Testimony of the Churches of Christ in all Ages, ever since the Epistle to the *Hebreos* was received by the *Latin Church*, and the *Apocalypse* by the *Greek Church*. Which two Books do not add any Article of Faith, necessary to Salvation ; which was not contained in those other Books, which were before that time universally received.

But every faithful Soul hath a far greater Certainty of the Holy Scriptures being the word of God, than hath been hitherto mentioned : which I shall shew when I have considered the second Proposition, which is this,

*That all the Articles of Faith, which we Protestants do believe and profess, are recorded in the Holy Scriptures, as taught by*

*by Christ and his Holy Prophets and Apostles, and there contained, either in express Words, or in Principle, from which they may be firmly deduced and concluded.*

Now having such an assurance as I have shewn above ; that the Holy Scriptures are the Word of God, we have built the Articles of our Faith upon this Rock, and shall be ready to receive any more, which we can be convinced to be contained in it ; but no other, till we have good assurance that they have been revealed from God some other way : For divine Faith must be founded on a divine Testimony.

But for the better clarifying of our Thoughts and Apprehensions in this our second Inquiry, it will not be amiss for us to distinguish,

i. Of the *Affent* given to those Articles (which must be alway an Affent of divine Faith) but a divine Faith is sometimes *Explicit*, and express, when we do actually apprehend and conceive of the Proposition which we assent unto, whether it be expressly laid down in Scripture, or we plainly see it to be deduced from what is there laid down.

But sometimes it is *implicite* and *virtual* only, as when we assent unto some general Proposition actually apprehended, though we do not distinctly consider the particulars included in it ; and in like manner when we assent unto some Principle laid down in Holy Scriptures , though we do not actually apprehend those other Truths, which have a necessary consequential Dependance on it ; we are said to believe these latter also *implicitly*, and as it were *in semine* ; because we do expressly believe that, which implies or infers them.

For instance, when I assent unto this General, *God knows the Hearts of all Men*; I do implicitly assent unto this, *God knows my Heart*, though perhaps I may not have as yet particularly assented unto it. And so when I assent unto this,

this, that *Christ was true Man*, I do virtually assent unto this, that *Christ had a reasonable Soul*, because it may be firmly inferred from the former, though I have not yet actually inferred it, or assented to it.

2. Of the necessity of such assent, which is diverse according to the diverse Nature and import of the matters to be believed. Some are necessary to be believed and done *necessitate mediis*, or else we shall never be Saved. Some things are necessary, *necessitate Praecepti* only, that is, without the Belief and doing whereof, we sin.

For the first sort, they are such things, without the believing and doing whereof, God has determined never to save a Man ; for both our Salvation, and also the means and terms of it, depend wholly upon God's Good-will and Pleasure : and therefore, we must take our Measures of such Necessity from God's revealed Will only. And from that we learn, that God has afforded greater Discoveries of things to be believed in some Ages than in others, and given greater abilities and advantages to some Men than to others ; and accordingly doth require more things to be believed, and more explicit Faith of them from some Men, than from others; unto which by his Providence, he will bring them, and not save them without such a belief of such Truths. And as for the latter sort, if they be necessary to be expressly and explicitly believed, though we sin, if we do not so believe them (being sufficiently propounded unto us, and we having abilities to apprehend them) yet upon a sincere Repentance, the Non-belief of them shall not prejudice our Salvation. But in many things, if we do but use our best endeavours to attain the knowledge of them, having a readiness to believe and obey whatsoever we can get a particular Knowledge of, to be the Will of God ; such an implicit Faith and readiness will be accepted for the Deed ; as if we had expressly believed them.

Now for such things are necessary to be explicitly believed by all Men with a Divine Faith, or else they cannot be saved ; They are not many, and are all contained in the Scriptures, and may be clearly learned from thence by any ordinary Capacity. The Ancients made account they were all comprised in the Apostles Creed, the Lords Prayer, and the ten Commandments ; and *Bellarmino* himself confesses that they are all contained in the Scriptures (*omnia sunt scripta, qua sunt omnibus necessaria, Lib. 4. De verbo Dei non scripto, cap. 11.*) And that they are so, will be evident to any one that will examine the Particulars : And therefore they may be clearly learnt from thence ; and we may be as much assured of them, as of any thing which we read or hear.

And as for those other Matters, which are further necessary for some Men to their Salvation : they are also contained in the Holy Scriptures ; for else they were not propounded sufficiently to beget a divine Faith (for there is no where else a divine Testimony to be found) and then they could not be necessary for their Salvation.

And then for such things as are necessary to be believed, only because, else we Sin ; they also must needs be sufficiently propounded in the Holy Scriptures ; so as that using our best endeavours, we may be sufficiently assured from thence of their Truth and divine Authority ; otherwise they would not be Obligatory.

But we may, and do attain to such assurance by a diligent use of the means which God hath appointed, and is wont to bless, for that purpose, *viz.* By the due and diligent reading and hearing of the Word, with Prayer to God for the direction of his Holy Spirit, by comparing of Scripture with Scripture, and with the Analogy of Faith, and particularly with those necessary Truths, whereof we are already convinced, and the rest of God's Image in our Souls ; and by consulting with others (especially Ministers,

fters who were ordained by God to be the helpers of our Faith) and by the Conscientious practising of what we have already attained to the knowledge of.

By these means used according to the abilities, which God hath given , all Men may be assured of all such Matters, as are needful for Faith and Godliness ; but some Men may receive a greater Satisfaction and Confirmation therein, who are able to search and add the concurrent Exposition of the ancient Orthodox Churches of Christ, and the Fathers of the Primitive times, agreeing among themselves, and with the Holy Scriptures.

Would Men but make use of such means as these, and embrace the Truth, when it offers it self in the use of them, none would wrest some obscure passages of Scripture to their own Destruction, there being other places plain enough, from which they might learn the Truth and their own Duty, were they but truly humble and desirous to know it. Nor would others have any pretence to keep the Scriptures from the People, because of their obscurity. But we may well suppose that those who do so, do it rather because the Scriptures are too plain, and express against their corrupt Doctrines and Practices. What else should make them so unwilling to trust the People with the second Commandment, and hide all the rest of the Scriptures, (even their very *Pater noster*) in the dark Lanthorn of an unknown Tongue ?

And here, I do not expect to be asked, how the common People can become assured that they see or hear ; that they are Letters and Words which they see and hear, and words of such a Language and Signification ; because such mincing would be accounted trifling. Altho' to disbelieve ones Senses, is no new thing in the Pyrrhonian Philosophy.

But if we be asked how such People can be assured that their *English* Bibles agree with the *Greek* and *Hebrew*, from which

which they have been Translated : We hope our Neighbours will let us know the Secret, how themselves are ascertained, that what their Priest tells them in English by word of Mouth, is agreeable (I say not to the Originals, but) to their Latin Bible, or that there is any true authentick Copy of it extant in the World ; and that the Popes have done correcting, and altering its infallibility, or confuting their own ; and how they are certain that it is true which the Priest tells them was done or said at *Rome*, by some-body (he knows not who nor when) which yet he requires them to believe. And then we may use the same, or a better Method, and hope they will not charge us with Uncertainty. But in the mean while if we can have but a moderate Certainty from Sense, Reason, and humane Testimony concerning such things as these , which serve only to propound, and hand the object to our Faculties ; we shall then be better able to assure our selves of the Truth contained in the Letter, and learn from whom it came, by looking into it, than by laying hold on the hand that brings it.

And for the Certainty which we have concerning the matters of our Faith, though we dare not pretend to any subjective Infallibility, yet it is as great a Certainty as God was pleased to allow the Church of the Jews before our Saviour's coming ; which was sufficient in its self, both as to proposal of the Object, and the Medium inducing Assent to have wrought Divine Faith in them, and to have saved them.

We read that our Saviour sent them to the Scriptures, and when they sought for signs from Heaven, He did peremptorily reject them ; *No sign shall be given them*. And when the rich Man in Hell desired on behalf of his Kinsmen on Earth, that *Lazarus* might be sent to testify to them what *Lazarus* saw, and himself felt : Our Saviour puts words into *Abraham's* Mouth to check his Error, (*Luk. 16. 29.*) *They have Moses and the Prophets, let them bear*

hear them ; and then adds, *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the Dead*: Yea, though himself spake by an infallible Spirit, and wrought so many Miracles ; yet he saith to the Jews, *If ye believe not his Writings, how shall ye believe my Words ? Joh. 5. 47.*

Agreeable unto which, St. Peter tells us, 2 Pet. 1. 19. That the word of Prophecy is more sure than the Voice, which came from Heaven, which he had heard ; for indeed the Glory which accompanied that, did so astonish him, that he knew not what himself said ; *Mark 9. 6.* And those who heard the Voice from Heaven, in answer to our Saviour's Prayer, *John 12. 29.* were so far from being edified, or convinced by it, that some of them said, *It Thundered.* And therefore let us content our selves with the Certainty which God hath given us by his written Word, especially having the Types enucleated, and Prophecies fulfilled by Christ's Appearing ; and the Law of God Expounded by our Saviour's Doctrine, and having better Assurances for the understanding of the Scriptures, than ever the Jewish Church enjoyed.

And thus much of the Certainty which we have of our Faith, from such Considerations as may pass in Argument between Man and Man, which I do aver to be abundantly sufficient for any prudent Man to act upon ; who, I am sure would upon less certain Grounds think himself bound to make more hazardous Attempts if he were in but half the danger of losing his Life, that he is now in of losing his Soul to all Eternity ; and therefore it affords a Man a sufficient external Motive of a prudent Belief, and Ground to follow it with his utmost Endeavours.

And therefore, if Men be not wrought upon hereby, the fault will be found to be in themselves alone. And if any shall blame this Certainty, as insufficient, we may reasonably expect from them, that they do not re-

quire us to believe any Doctrines, whereof they cannot give us a greater Certainty, at least, as great as this.

But besides all this, every true Believer who hath a true saving Faith, (which is the Gift of God alone) infused into him, and wrought by the Operation of the Holy Ghost, hath a further Certainty of what he believes.

For the Object to be believed, being offered and brought home to his Faculties by the Preaching of the Word, the Holy Ghost makes the Ordinances effectual for the working of Saving Faith in the Hearts of all, who are ordained to Eternal Life, by clearly shining upon the Truths proposed to them out of the Holy Scriptures, (in which respect it is called a *Spirit of Revelation*) and by opening, strengthening, and raising their Understanding by a Special *Donum intellectus*, *Eis ἀναγνώσεις τὸς αὐτοῦ*; to the owning, and acknowledging of the Truth, (in which respect it is called a *Spirit of Wisdom*, *Eph. 1. 17.*) by which they are enabled clearly to discern, and fully to assent unto those Divine Rays, and *Koītēpia* (wherewith its self hath invested Divine Truth in the Scriptures) by a kind of spiritual Sensation, (as the Eye doth unto Light and Colours; or by a kind of Spiritual *Intelligentia*, whereby it assents unto this Object, as a *First Principle in Credendis*, un-induced by any preceding Process of Ratiocination; which is a *Fides divina Principiorum*. And from it, will be produced a Divine Faith to the Conclusion; which may be inferred from it, that so much of the Holy Scripture is the Word of God.

Much after the same way, by which, those to whom the Word of God was immediately revealed, were assured of its being the very Word of God, (and not any illusion) which was offered to them. But as the Matter there was new, and to be by them offered to the Faith of others, there were added miraculous Works of a Divine Power, to accompany the Revelation into the World; which might

might give Assurance that the Words, because the Works did proceed from God ; and this Divine Working was to be observable by others , to whom those Messengers were sent ; whereunto their own Senses might give Testimony of the Works done ; and their Reason, That they must needs proceed from a supernatural Cause : But now the Conviction here being but for the Person of the Believer, in order only to his particular Salvation ; both the Illumination of the Mind, Illustration of the Object, and the powerful Workings (which are here upon the Conscience) accompanying it, are all transacted within the Precincts of the Soul, and intended no further ; only as they may be reported by him unto others, and then they will have the force of an human Testimony of what has passed within himself.

And this cannot be called a private Spirit ; for it is the same Holy Spirit which opens the Hearts of all, who receive the Word by a divine, Supernatural Faith, necessarily required for their Salvation ; and it works this Conviction and Assent not immediately (at least ordinarily) but by the means of that same word, which it had before revealed by others for the common good of the Church, and the common Salvation of all of them that believe. Such an assurance as this is, cannot be wrought , but by God himself , and therefore it is Supernatural Faith.

And to shew that this is no singular Opinion, but the common Doctrine owned and taught by the Learned of both Communions ; I shall mention only two Testimonies, of each one. *Aquinas ( secunda, secunda. Qu. 8. Art. 4. in Corpore)* speaking of the *domus intellectus*, faith that it illustrates the Mind of a Man, enabling it to know a certain supernatural Truth. His words are (*illuminat mentem hominis, ut cognoscat veritatem quandam supernaturalem.*) And in the same place (*ad tertium*) he faith of the same special gift of Understanding, that it is never wanting unto Holy Men in things necessary to Salvation ;

(*Nunquam se subtrahit sanctis circa ea qua sunt necessaria ad salutem*) The other is that of Archbishop *Law* in his Conference with Mr. *Fisher* the Jesuite ; where Paragraph 16. he hath these Words. " But if by Faith they mean the Habit, or *Act of divine infused Faith*, by which Vertue they " do believe the credible Object, and thing to be believed, " then their Speech is true, and confessed by all Divines " of all sorts. For Faith is the *Gift of God*, of God alone, " and an *infused Habit* ; in respect whereof, the Soul is " merely *recipient* : And therefore the sole Infuser, the " Holy Ghost, must not be excluded from that work which " none can do but *He*. For, the Holy Ghost, as he first " dictated the Scripture to the Apostles ; so did he not " leave the Church in general, nor the true Members " of it in particular, without Grace to believe what him- " self had revealed and made credible. So that Faith, " as it is taken for the *virtue of Faith*, whether it be of " this, or any other Article, though it receive a kind " of Preparation, or occasion of Beginning from the " Testimony of the Church, as it proposeth and induceth " to the Faith ; yet it ends in God, revealing within, and " teaching within that which the Church Preached with- " out. For, till the Spirit of God move the Heart of " Man, he cannot Believe, be the Object never so credi- " ble. Thus far he, and to the same purpose he produ- ces St. *Augustine*, *Aquinas*, *Canus*, and *Stapleton*.

And this is truly a *Divine Faith* ; not only as it is given to a Divine Testimony as the Object, and as induced by a Divine Testimony, as the Medium, or motive of Assent ; but also as it is infused into the Soul by God, as the Author, and Giver of it ; and it cannot be but that the Special Providence of God ; that guides Men unto Salvation, should concern it self to bring all such, without fail, to the knowledge and Belief (and such know- ledge and Belief) of all those Truths, without the Know- ledge and Belief, whereof he hath determined not to save them. ( But as for any other Men, they do never saving- ly

ly believe.) And as to other Matters, the same special Providence will certainly give them such Assurance of them, as he shall think needful for his own Glory and Service; and for their Obedience, Comfort, and Salvation, who dispenseth to all Men freely such Measures of Gifts and Graces, as it pleaseth him, *Phil. 3. 15.*

And for the ordinary extent of such Assurance, it may be further considered, That the Assurance which a Man hath of necessary Truths, will reach unto many more Truths which have consanguinity, or necessary connexion with them, as Causes or Consequents; or else by virtue of the Penning, and Context. As we see an whole Board fastned by a Nail driven in one Place, because of the continuity of the Parts; and a Seal confirming an whole Indenture, though affixed but to one part of the Parchment.

And thus a Testimony of the Holy Scripture concerning some particular part of it self, being the Word of God, will take in very many others.

Thus have we considered in the *general*, what Certainty we have or may have of all the Articles of our Christian Faith, which we do hold to be all contained in the Holy Scriptures, or else may by good Inference be deduced from it; both what Certainty a Professor may have within himself, and also what Certainty he may give of it unto others, or receive of them in dispute, or by way of Perswasion.

And as for such Articles in *Particular*, it is neither consistent with the designed brevity of this Paper, nor indeed needful to shew where every one of them is contained in the Scriptures, or how deduced thence; this being already done to every ones Hand, in the many excellent Writings, and (particularly) in the Catechisms and Systems of the Christian Faith, written both former-

ly, and of later times by learned Men of both Communions; whereunto private Persons may have recourse, if they have not yet attained sufficient Knowledge and Satisfaction therein, by hearing the Word Preached, and Reading the Holy Scriptures.

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## P A R T II.

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THE COUNCIL OF THE CHURCH OF ROME, WHICH ARE CALLED TRADITIONS,

## P A R T II.

**B**UT besides the Articles of Faith, which we in common have received from the Holy Scriptures, there are divers other Matters and Articles offered by the Church of Rome, as necessarily to be believed by us, which she tells us, were also delivered and taught by Christ, and his Holy Apostles, and ought to be received and believed by us equally with those contained in the Holy Scriptures, which are not expressly contained in them; but have been delivered and conveyed down from Hand to Hand to those very times by word of Mouth, or some other way: Which are therefore called *Traditions*, or traditional Doctrines from this particular way of conveyance distinct from the Holy Scriptures; which is also called *Tradition* in an active Sense.

And for the Doctrines themselves, which they offer to us, if they were really taught by Christ and his Apostles, we grant they must needs be infallibly true, and the Word of God, and attested so to be by the self-same Miracles which they wrought to confirm their other Doctrines. But we must have good assurance that these were taught by them; which we can never have if they contradict those recorded in the Holy Scriptures to have been taught by them, whereof we are so well assured already, which yet many of them manifestly do.

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Therefore let us see what Grounds or Arguments are offered to us for the Proof that these Doctrines were indeed taught by Christ and his Apostles. And these Proofs must at least be equal to those, by which we are ascertained, that the Holy Scriptures are the Word of God; else we cannot be obliged to receive these out-lying Doctrines with equal Faith and Certainty (which they tell us is due unto them) as those recorded in Holy Scriptures.

For our Satisfaction herein we are offered *Infallible Tradition* (as is pretended) that is, that some Men have in all Ages to this present day been infallibly guided by the Holy Ghost to deliver these Doctrines to their Successors, and infallibly to testify, that they were taught by Christ and his Apostles, which is indeed a very great and liberal offer, if they can but make it good; and too great an offer not to be suspected, and therefore we had need to consider it well; lest so great a matter, if rashly rejected, should involve us in Infidelity; or if blindly swallowed, should prove a Sluce to let in upon us an Undation of Men's Dreams and Fictions, pretending Commission from our Blessed Saviour, and his Holy Apostles.

And that we may the better judge of this Matter, let us distinctly consider first the *Tradition*, and then the *Infallibility*.

And here it is something surprizing and entertaining to find, that some Men after they have, to shew the necessity of Tradition, told us, that without it, such and such particular points of Faith cannot be proved from Scripture, should yet attempt to prove the same, when they come to treat of them in Retail, from several Texts of Scripture. For instance, *Bellarmino, de verbo Dei non Scriptio. Lib. 4. cap. 4. Quarto necesse est nosse extare fibros aliquos vere Divinos: Quod certe ex Scripturis nullo modo haberi potest.* i.e. That it cannot be known from Scriptures that there are any

any Books extant in being, which are truly Divine; and yet the same Man, Lib. 1. De verbo Dei, cap. 2. can argue in this manner. Scripturas certissimas autem, atque verissimas esse, nec humana inventa, sed oracula Divina continere.

40. *Testis est ipsa Scriptura--cujus vera predicationes; Verum igitur est quod dicitur—omnis Scriptura divinitus inspirata,* 2 Tim. 3. *Verum quod dicunt omnes Prophetæ, hac dicit Dominus.* That the Scriptures are most certain and most true, and contain not any human Inventions, but the Divine Oracles. Fourthly, The Scripture it self is Witness-- whose Predictions are true ; therefore that is true which it says, *All Scripture is of divine Inspiration :* and that is true, which all the Prophets say, *Thus saith the Lord.*

Nor can it be pretended to be an Argument *ad homines*, since they are never like to convince us of any thing from Scripture, which they themselves have told us cannot be proved from Scripture. But it seems such a Disputant as *Bellarmino* can prove that which cannot be proved ; or rather it shews how little they dare rely upon their own Traditions, and how gladly they would beg a little Credit for some others of them, by rubbing their Copper Coin against the Gold of Scripture ; and how little they matter it, if they may but advance the reputation of their Traditions, though they contradict both the Scripture and themselves also.

But they offer us *Tradition* for Proof ; and why may we not allow Tradition for good Proof that such Points of Doctrine were taught by Christ and his Apostles, as well as we have done for the Scriptures, being the Word of God ? But till they can bring us as good Tradition for these, as that for the Scripture was, they ought not to blame us as unfair and partial, if we do not receive them. Let them shew us the unanimous Consent of all the Churches of Christ ever since the Apostles time, attesting Matters which they judged to be of universal concernment for our Salvation ; and let this Testimony and Tradition

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concerning these things be collaterally corroborated by as evident Beams of Divinity, resulting from the things themselves ; and then we shall be ready to pay a like Assent unto these Doctrines , as we do unto those which are contained in the Holy Scriptures . But if the Tradition for these exotick, or exoterick Doctrines be not to be found in the first and purest Ages of the Church, but they have been kept under ground by the *Disciplina Arcani* (as we are told) for so many hundred years together ; and if they have since been rejected by many Churches, and are apparently the private Interest of one particular Church (and that none of the best) which teaches them : What reason is there that a suspected and accused Party's own Word should be admitted as his sufficient Justification ? Especially in things known to be false by Sense and Reason, and contrary to Holy Scripture ; and therein contrary to that far mor general, certain, and impartial Tradition for the Scriptures being the Word of God.

Then as for the *Infallibility* of this Delivery, we know that there is no such Attribute as Infallibility belonging to any Creature, or its actings (although it be impossible in *sensu Composito*, for any one to err or deceive, while he thinks and speaks the Truth) and therefore all Mans Infallibility consists in his Faculties, being guided infallible by the Infallible God, and by Him kept from Error ; and so far , and so long as he is so, he can neither deceive, nor be deceived. Yet even then he is fallible in himself. But now, that God ever did, or will ever so guide any Man, we must come to know it, either by his Promise to do it, or his Testimony that he has done it ; or by the Testimony and Tradition of others concerning it.

As for his Promise, 'Tis very true, that our Blessed Saviour did Promise to his Holy Apostles and Disciples, That his Spirit should *guide them in all Truth*, John 16. 13. i. e. Those Truths which he had taught them, *vers. 14, 15.* And that by enabling them to *remember them*, John 14. 26. And also

also into Truth concerning things to come; for so it follows in verse 13. And that the Holy Ghost should dwell in them, Chap. 14. 17.

Now if this Guidance be understood of Infallible, and as promised to all Christ's Disciples, and all their Successors in their common Faith, it will prove that all true Christians are infallible, which perhaps will be thought too much. Or if promised only to all the Apostles, and all their Successors in the Ministry of the Gospel; this also will prove too much for the Romanists purpose. But the truth is, that though the Promise be to be applied to all the Apostles and Disciples, and all their Successors, yet not to all in the same extent of Guidance; for then all their Successors must have the Spirit of Prophecy, and the afore-knowledge of things to come, which is not pretended by any to be true; and common Experience shews the contrary. The assistance therefore, and guidance promised, relates diversly to those, to whom the Promise was made.

(1.) As to all holy Disciples in all Ages, whom the Holy Ghost doth sanctifie, it guides them by infallibly bringing them to believe all Truths necessary to be believed by them, in order to their Salvation; so that they shall not fail to believe them; who are therefore said to be led by the Spirit, Rom. 8. 14. And to be the Sons of God, and to have the Spirit dwelling in them, Rom. 8. 9. John 14. 17. But yet they are not subjective infallible in their Faculties, or Act of Believing, but only as gaided by the Holy Spirit.

(2.) As to all the *Holy Apostles*, and divers others, Holy Disciples of that Age; the Guidance promised, is to instruct and enable them infallibly to know, remember, and Preach unto others the whole Counsel of God, taught by our Saviour for Mans Salvation, and to confirm that Assistance in Teaching, by miraculous Works; and

to some of them infallibly to pen it also, and unto some to foretel things to come.

(3.) And as to all the Successors of the Apostles in the office of the Ministry, and Preaching of the Gospel (whether single, or conjoined) the Guidance of the Holy Ghost promised is not immediate, constant, or *subjective* infallible ; but is only so far forth, as by its Pastoral Gifts and Graces it enables them to discover and deliver those Truths, which it hath inspired others in that first Age infallibly to record in the Holy Scripture ; and which it now intends by their Ministry to work the Hearts of all, who shall be Saved, to give a true divine Faith unto, and by it to bring them infallibly to Salvation.

For which Purpose Christ hath promised to *be with them always, even to the end of the World,* Matth. 28. 20. (assisting them by Gifts, protecting their Persons, and blessing their Labours); and that the true doctrine of Faith, which St. Peter had professed, and should both Preach and Pen by infallible Assistance, should never fail to be Preached and Believed ; nor his personal Belief of it wholly fail, but continue to eternal Life ; and that the Gates of Hell should not be able to prevail against his Church, but that there should always be on Earth a faithful People professing the Gospel Truth, and worshiping God in the Spirit.

But for any Infallibility that such Successors have in giving the meaning of Scripture, we cannot find that Christ ever promised it ; much less to any particular Church, or Pastor, above all the rest : And indeed some interpretations of Scripture which those have given us, who pretend most to Infallibility, are so evidently false and vain (not to say prophane) that they have thereby sufficiently convinced us of the Vanity of their own Pretensions.

And as for that appropriating Claim, which is laid to it by the particular Church of *Rome*, and those of its Communion,

pension, there are many shrewd and violent Presumptions, in prejudice of it. As

(1.) That the Assertors of it are not yet agreed in what Ensuring-Office to lodge their Infallibility ; whether in the Bishop, or in a General Council, or both, or in oral Tradition ; and it may well seem strange to us, that those who (as is now pretended) did formerly make so much use of it, should forget in what Cabinet they laid up so precious a Jewel, or forget to deliver the Keys of it to their Successors ; which alone (if ever they had it) may sufficiently shew how possible it is for a Tradition to miscarry.

(2.) It is also vilely suspicious, that they so keep up their Traditions in their Sleeve ; for either they cannot, or will not ever give out a perfect Catalogue of their traditional Doctrines ; which (as they tell us) are kept up in reserve with wise Men, *perfectoribus in occulto tradita*. Which truly has an evil appearance, as if they did purposely conceal the just number of them, that so they might forge some upon occasion to serve a turn, when there should be need of a new Article to promote the interest of that Church in some present juncture of affairs ; though we would willingly be so Charitable as to hope it is not so.

(3.) But how shall we ever be able to overcome the so many Contradictions which have happened between Pope and Pope , yea the Pope and himself ; between Council and Council , & *pila minamia pilis* ? we cannot see how such Contradictions can be consistent with a Spirit of Infällibility ; and in the mean while, what a scandalous diversion was it to the World, to see two or three Popes at once thundering out Anathema's, and tilting their Infällibilities at one another, and a Council at last putting them all in a Bag together ?

It seems very unworthy of the whole Blessed Trinity to assert that the Holy Ghost, that holy Dove, which was wont to inhabit only those *Candida testa*, of pure and sanctified Souls, and to move and inspire only *Holy Men of God*, 2 Pet. 1. 21. under the mosaick Dispensation, shou'd now in times of a more plentiful effusion of its Grace and Holiness under the Gospel, take up its residence in, and give out Oracles from such impure Sinks of Sin, Error and Ignorance, as many of those who have pretended to this infallible Guidance are confessed to have been.

That the Holy Spirit, who is so apt to be grieved by the resisting of his Motions, and even by corrupt Communication (Eph. 4. 29.) should digest things so contrary to his holy Nature, and not withdraw from such a Soul : Or can it be imagined that the Holy Jesus would ever by his Promise oblige the Holy Spirit to such an Office ?

And for those few others among them, who were holy and good Men, we must be well assured that they were true Bishops ; but whether they were duly elected, and ordained, or so much as Baptised, their Doctrine of the Priests Intention being necessary to a Sacrament, makes it impossible for us to know ; and for one that is not so qualified, such Assistance is not claimed or pretended to.

And as for *Councils* being infallible, the claim allows it only to General Councils : Which certainly may best of any pretend unto it from the Promise, as being supposed to be the universal Church represented, and thereby also empowered to conclude all by its Determinations. But was there ever a true General Council, besides that at Jerusalem (Acts 15.) whose Canons are recorded in the Holy Scriptures, of which we are well assured that it was infallibly guided in decreeing, as St. Luke was also in recording of its Canons ? but that Council tells us nothing

nothing of a successive Infallibility in the Church of *Rome*, nor any thing of these its Doctrines. And for all other Councils, be they what they will, all their decisions were to be guided by the Holy Scriptures , and not to be received if contrary thereunto, as the best, and most ancient of them have professed and practised ; and so did the Holy Fathers own concerning them, and acknowledge concerning their own Writings ; never pretending to give or admit of any infallible rule of Faith, distinct from the Holy Scriptures : And if they did not pretend to it, but rather disclaim it, we have little reason to believe others, who pretend to it for them ; but rather to suspect that they do therein but serve their own private Interest.

And if we do but well consider the Pretence, we shall find it clogged with so many Uncertainties, that it can never make its way through them to give any tolerable Security to particular Christians, which yet it is now made use of for.

1. For first, a private Christian may be convinced of Truths delivered in the Holy Scriptures, and firmly believe them, and yield Obedience to the Commands therein contained ; and be assured that in so doing he shall not fail to attain Salvation ; and not only morally and rationally assured, but also have a Divine supernatural Faith thereof, wrought in his Heart by the Gift of God, and the Operation of the Holy Ghost, as was shewed before. Now either of these Convictions or Beliefs do bind the Man not to let go those Truths which he hath so believed, whereof Christ will one day take an Account, how they have been kept by him ; as he did of the Churches. (*Revel. 3. 8. 10.*) And therefore he must neither through Carelessness lose them, nor through Cowardise deny them, through Treachery betray them, nor through Apostacy renounce or disclaim them. *Wherefore*

Wherefore I see not how one that hath so believed the Truth, can resign up himself to others, and compromise his Faith to believe whatsoever they shall offer to him : Since thereby he would trust his eternal Concernments in the Hands of Men, foregoing that sure hold, which God had given him on the sure word of Prophecy ; to which he ought to bind himself, as unto a Rock, or Mast.

But were that Lawful for him to resign up his Faith to the Decisions of a general Council ; yet before he could do it prudentially, it were fit he should have good Assurance given him.

( 1. ) That the Council, whose Canons are offered to his Faith, was really a General Council, and duly elected by all that were to be represented, and concluded by it. But if he must suspend till the Church of *Rome* be agreed on a just list of general Councils, I believe he may wait till Dooms-day ; for at present they fluctuate between Eight, and one and twenty, as they do for the Notes of the Church, between *Cosmas* his three, and *Bozins* his Hundred.

( 2. ) That the major number of Suffrages were always for the truth, and had the infallible Guidance on their side , and therefore , that they were never contradicted by the greater number in any other such general Council ; and that the Canons made were the judgment of that major Part, and not of the lesser.

( 3. ) That these Canons which are now offered to us , are the genuine Canons, which that major part did then make, and subscribe unto, and not since counterfeited or corrupted ; and that here are all . For *Bellarmino*, and *Baronius*, we see, make no scruple to cashier a Canon out of an admitted Council, if it be not for their turn, upon pretence that the Pope consented not to that Canon, though he did to all the rest ; and also that a like divine Providence

Providence hath watched over these Canons, as hath done over the Holy Scriptures.

And yet further, if the Romanists think by this Argument to produce in Christians an infallible Assent, of a Divine Faith unto these Doctrines; then the Priest, who brings them to Mens Ears, had need not only to be infallible in receiving and delivering them, but also give Evidence that he is so, by some unquestionable Miracle. And yet after all this, unless the faculty of the hearer be infallibly guided to assent unto it, he will not believe infallibly; for we find that many of the Jews did not so much as believe, although they heard our Saviours Doctrine, and saw his mighty Works.

All which, and many more that might be named, are so great Incertainties, that they are sufficient to deter any prudent Christian from ever parting with his present Security for a new one, which is thus attended, tho' it were *Lawful* for him to do it.

But how much better is it a for a well-grounded Christian to keep his sure Footing on the *Terra firma* of Holy Scriptures, than to commit himself to so great Uncertainty? Which seems to be an adventure not much unlike the Methods of the new Philosopher, who would perswade us to strip our selves of all the prejudices of Faith, Sense, Reason; yea, and of our very first notions, that we may the better swim unto that rocky Truth, *That we have a Being*; and from thence returning to recover as much as we can of that which we laid aside to try the Experiment.

And lastly, for the new Demonstrations which some have lately advanced to prove the infallibility of *Oral Tradition*, from the impossibility of its miscarrying, and that what is this day declared for Apostolical Doctrine must needs have been always so declared, because it cannot be imagined

imagined that those who delivered it one day for such, should have forgotten what they had heard but the day before, or that they would report that to others, which they had not heard themselves : This I say doth require, and needs more Charity and good nature in an Adversary, than it is like to meet withal out of their own Communion, and but rarely there.

And really the Demonstration is so extraordinary, that did not we see it made use of by themselves, we might rather have supposed it to have been hatched by the heat and sweat of some Man's Brain, who was no well-wisher to the Doctrines, which it is brought in favour of.

But however that be, I am confident that Seven Cities will hardly contend for the honour of his Birth, who had the felicity to be the first Inventor ; and for our selves, we shall desire to be well assured, not only of the goodness and infallibility of their Memories, and of their Honesty, who all along delivered these things, but also of their due attention to, and right apprehension of the things which they heard. And also that Men of so good Memories might not likewise have so good Inventions, (or at least some of them) as to light upon some private opinions of their own, which they might impart unto others, and which might insensibly in tract of time be spread abroad, and so far liked by the generality, that for the very agreeableness of them to their Minds, and conveniences for their Interests, they might be worthy to be ascribed, either to some extraordinary Spirit in the Author, if known ; or else to the Apostles themselves. And this be spoken without any worse reflection upon their Memories or Fidelity, which have been shewn to be a very insufficient enumeration of the possible, yea and probable causes of a miscarriage in Oral Tradition. But this demonstration has convinced Protestants of this, at least, that as far as this is confided in, Demonstration at present runs very low in the

the Church of *Rome*. And to keep our Country People from being overmuch convinced by it, we shall need only to put them to read a Leaf in *Chaucer*, where they may perceive that our Language, notwithstanding daily use and Tradition, is so much altered from what it was three hundred Years ago, that what was then ordinarily spoken, is now hardly to be understood.

But wherever the Romanists shall at length agree to place this their *Infallibility*; nay, though every one of their Communion might have it who would but pretend to it; let them make the best use of it they can, for their own private assurance and comfort. But if they will needs make it Argumentative to convince others of the Divine Authority of what they deliver; we hope they will first prove to us such their *Infallibility* by clear promises in Scripture, or testimonies from Scripture, or else by universal Tradition of the Churches of Christ concerning it; or else shew us some unquestionable works of divine Power wrought in Confirmation (I say not of their Doctrines) but of their own *Infallibility* in testifying that the Doctrines were taught by Christ and his Apostles; which is pretended to have accompanied the Tradition through all Ages, and therefore the Miracles must run parallel with it, and accompany it in a constant Succession, to be the Credential Letters of the successive deliverers and reporters, to the Men of each particular Generation. For it seems a very unreasonable thing for any Disputant to require such a *Postulatum* to be granted him by his Antagonist, that whatsoever he shall say is not only true, but infallibly true; which is such a begging of the Question, as shews how poorly he is provided to give Men a just satisfaction, and is as much as to say; He is resolved never to dispute about any thing which he proposes.

Now will add no more, but only this upon the whole Matter ; That while the Romanists do offer us more Certainty for the Scriptures being the Word of God, than we need ; They cannot perform to us so much Certainty for those unscriptural Doctrines, as we do justly require and expect before we entertain them. So prone are some Men to dream of Supererogating, while in truth, they fall shamefully short of doing their necessary Duty.

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**F I N I S.**

*A Catalogue of some Books Printed for Henry Mortlack, at the Phœnix in St. Paul's Church-yard.*

**A** Rational Account of the Grounds of Protestant Religion, being a Vindication of the Lord Archbishop of *Canterbury*'s Relation of a Conference, &c. from the pretended Answer by *T. C.* Wherein the true Grounds of Faith are cleared, and the False discovered ; the Church of *England* vindicated from the Imputation of Schism ; and the most important particular Controversie between us and those of the Church of *Rome* throughly examined : By *Edward Stillingfleet*, D.D. and Dean of *St. Paul's*, Folio. The second Edition.

*Origines Britannica: Or the Antiquity of the British Churches* ; with a Preface concerning some pretended Antiquities relating to *Britain*, in vindication of the Bishop of *St. Asaph*. By *Edward Stillingfleet*, D. D. Dean of *St. Paul's*, Folio.

The Rule of Faith : Or an Answer to the Treatise of Mr. *J. S.* Entituled, *Sure Footing*, &c. By *John Tillotson* D. D. To which is adjoyned, A reply to Mr. *J. S.*'s third Appendix, &c. By *Edward Stillingfleet*, D. D. Octavo.

A Letter to Mr. *G.* giving a true Account of a late Conference at the *D. of Pauls*.

A second Letter to Mr. *G.* in answer to two Letters lately published concerning the Conference at the *D. of Pauls*.

*Veteres Vindicati* : In an Expostulary Letter to Mr. *Sclater* of *Putney*, upon his *Consensus Veterum*, &c. wherein the absurdity of his Method, and the weaknes of Reasons are shewn ; his false Aspersions upon the Church of *England* are

are wiped off, and the Faith concerning the Eucharist proved to be that of the Primitive Church : Together with Animadversions on Dean Boileau's French translation of, and Remarks upon *Bertram*.

An Answer to the Compiler of *Nubes Testium*: Wherein is shewn, That Antiquity (in relation to the Points in Controversie set down by him) did not for the first five hundred Years Believe, Teach, and Practice as the Church of *Rome* doth at present Believe, Teach, and Practice ; together with a Vindication of *Veteres Vindictati* from the late weak and dis-ingenuous Attempts of the Author of *Transubstantiation* defended , by the Author of the Answer to Mr. *Sclater* of *Putney*.

A Letter to Father *Lewis Sabran* Jesuit, in answer to his Letter to a Peer of the Church of *England*; wherein the Postscript to the Answer to the *Nubes Testium*, is vindicated, and Father *Sabran*'s Mistakes farther discovered.

A second Letter to Father *Lewis Sabran* Jesuite, in answer to his Reply.

A Vindication of the Principles of the Author of the Answer to the Compiler of *Nubes Testium* in Answer to a late pretended Letter from a Dissenter to the Divines of the Church of *England*.

Scripture and Tradition compared, in a Sermon Preached at *Guild-Hall Chappel*, Nov. 27. 1687. By *Edward Stillingfleet* D. D. Dean of *St. Pauls*, the second Edition.

A discourse concerning the Nature and Grounds of the Certainty of Faith, in Answer to *J. S.* his Catholick Letters, by *Edward Stillingfleet*, D.D. Dean of *St. Pauls*.

The Council of *Trent* examined and disproved by Catholick Tradition in the main Points in Controversie between us and the Church of *Rome* ; with a particular Account of the Times and Occasions of introducing them. Part I. To which a Preface is prefixed concerning the true Sense of the Council of *Trent*, and the Notion of *Transubstantiation*. By *Ed. Stillingfleet*, D. D. Dean of *St. Pauls*.

